

OUR RELIGIOUS COLUMN.

THE PUREST PEARL.

Beside the church door, a weary and alone, A blind woman sat on the cold door stone; The wind was bitter, the snow fell fast, And a mocking voice in the fitful blast...

The bells were ringing the hour of prayer, And many good people were gathered there; But, covered with furs and mantles warm, They hurried past through the wintry storm.

Some were hoping their souls to save, And some were thinking of death and the grave, And, alas! they had no time to heed The poor aching and charity's need.

And some were blooming with beauty's grace, But closely muffled in veils of lace; They saw not the sorrow, nor heard the moan, Of her who sat on the cold door stone.

At last came one of noble name, By the city counts the wealthiest dame, And the pearls that o'er her neck were strung She proudly there to the beggar flung.

Then followed a maiden, young and fair, Adorned with clusters of golden hair; But her dress was thin, and scanty, and worn; Not even the beggar's seemed more forlorn.

With fearful look and pining sigh, She whispered softly, "No jewels have I, But I give you my prayers, good friend," said she.

"And surely I know God listens to me," On the poor weak hand, so shrunken and small, The blind woman felt a tear drop fall; She kissed it, and said to the weeping girl, "It is you who have given the purest pearl."

SUMMARY OF CHURCH NEWS.

EPISCOPAL.

Accessions to the Episcopal Church. Some of our religious contemporaries, not in the line of the "regular succession" are greatly exercised over the prospective losses to our ministry and communion, consequent upon and growing out of recent ecclesiastical trials...

Central New York, Oct. 19.—The Standing Committee signed the testimonials, recommending Mr. Charles Boyd, late a Presbyterian licentiate, as a candidate for Holy Orders.

New York, Oct. 20.—The Bishop of the Diocese held an ordination in St. Paul's chapel, when the Rev. Dr. Osgood was advanced to the priesthood. Dr. Osgood was formerly a distinguished preacher among the Unitarians.

Indiana, Dec. 2.—Bishop Talbot ordained Professor F. V. Cummins, for many years a minister of the Presbyterian body; also Mr. Gorrell, an active and successful preacher among the Methodists for fifteen years.

Massachusetts, Jan. 2.—The Standing Committee recommended Daniel S. C. M. Porter, late a Unitarian minister, to be admitted a candidate for Holy Orders.

Connecticut, Jan. 3.—The Standing Committee recommended Elisha Whittelsey, late a minister of the Congregational denomination, as a candidate for Holy Orders.

Minnesota.—The Rev. Joseph T. Hillmar, for several years pastor of the German Roman Catholic congregations of St. Anthony and Minneapolis, has been received into communion with the Church. The application of Mr. Jacob Totka, late a minister of the German Reformed Church, to be admitted a candidate for Holy Orders in the Church, was received.

Omaha, Jan. 15.—Bishop Clarkson advanced to the priesthood the Rev. Messrs. H. S. G. Young, J. Patterson, and J. H. Rippey. One of the candidates had been a Methodist minister, and the others Presbyterian laymen. Three other candidates, who have been Methodist ministers, are about to be ordained to the Diaconate in Nebraska.

Long Island, Feb. 5.—Bishop Littlejohn ordained to the Diaconate Wilbur F. Watkins, for twelve years past a minister of the Methodist Episcopal Church.

Baltimore.—R. A. Holland, late a Methodist preacher and associate editor of the Baltimore Christian Advocate, is now a candidate for holy orders. Mr. Griffith, a Methodist preacher, of Baltimore, is about to receive orders in the Episcopal Church.

Virginia.—Mr. Charles Pearson, formerly a Methodist preacher, has been admitted as a candidate for holy orders by the bishop.

Missouri.—In Christ Church, St. Louis, February 12, the bishop ordained the Rev. C. P. Jennings, M. D., to the priesthood. Dr. Jennings was for many years a Presbyterian minister.

Of course, these and the scores of others of whom these are a sample, are mostly "unconverted men," men of doubtful or bad repute in their own denominations (this, however, was not discovered until after they left), or they were hankering after a ritualism which they dare not indulge in their former connection. Some of them came over because they wanted to be Bishops, and knowing that we always reward distinguished converts in that way. In no case could honesty and conscience have had anything to do with it! Oh no!—Standard of the Cross.

It having been published that the Rev. Mr. Cheney, of Chicago, had, on Easter Sunday, administered the rite of confirmation to several candidates of his congregation, that clergyman has corrected the report in the following despatch to the Rev. S. H. Tyng, Jr.:—"Admitted to communion eight persons who were ready and desirous to be confirmed," according to Prayer-Book authority.

The Rev. W. H. Cooper, D. D., rector of St. Michael's Church at Mount Pleasant, Iowa, has withdrawn from the ministry of the Protestant Episcopal Church. He gave his reasons at length in a letter to Bishop Lee, of his diocese. They are:—"The liberal character of the canons of the Church, which he declares to be more intolerant and restrictive than those of the Church of England, in which he was ordained, and doctrines which are accepted, and the teaching of which is allowed, by authorities of the Church, among which are those of a 'substantial agreement' with the Church of Rome in respect to orders, creeds, and sacraments, of a sacrificial priesthood, of the real presence, of baptismal regeneration, etc., etc."

The Religious Telescope refers to an impression that the denomination called "United Brethren in Christ," in this country, are a split from the Methodists. It says:—"We never were a part of the Methodist Church, though the ministers and people of the two denominations heartily co-operated, but as distinct organizations, in the days of Oberbein and Asbury, who were intimate personal friends."

He is one whom our Church can ill afford to lose." He possesses also written testimonials from Bishop Whitehouse and other eminent men in the Church, highly commending him as a candidate for an important professorship. He is the clergyman who recently invited a minister of the Society of Friends into his pulpit.

A Paris correspondent of the Churchman claims for the American Episcopal Church in that city that its doors were not closed or its service omitted for a single Sunday during the siege. The Rev. Mr. Lamson, one of the resident English-speaking clergy of Paris, remained at his post during this period, and acted as chief director of the American Ambulance Corps.

The Watchman and Reflector justifies Mr. Cheney in remaining in the Episcopal denomination, and acknowledges that the same principle applies to Baptist ministers and churches that reject close communion. These are its words:—"They are in the church where their convictions bind them, and where their hearts and Christian homes are; and, being so, they are just where they ought to be, laboring as best they may, with thousands of others like them, for liberty. The true place for a Baptist is in a Baptist church; and there should be no attempt to push him out on account of conscientious differences on the communion question."

The memorial of the English High Church clergy to the bishops, demanding that they shall not enforce the Probas judgment, has already received 2000 signatures, including Dr. Furse, Stephen Gladstone, and many deans and other ecclesiastical officials.

CONGREGATIONAL.

The Congregationalist tells the following story, which embodies a lesson to churches of all denominations:—"A Baptist went to New Haven, and having no strong denominational preference, drifted into a certain Congregational church, and hired seats for himself and family. They attended church more or less for an entire year without being called on or spoken to by members of the church or congregation. At length they went for once to one of the Methodist churches, and were met with such hearty greetings as to be induced to go again. The result was that they became constant attendants there, because interested in religion in the course of a few months, and to this day are active members of that church."

The Pacific has an interesting account of a Chinese Sunday-school connected with a Congregational church in San Francisco:—"Many of the scholars are fine readers, and some have committed large portions of the Bible to memory, and have recited passages of Scripture to the school. The average attendance for the year has been 75 teachers and 150 scholars. Some are quite good singers, and one can play seven or perhaps ten pieces of sacred music on the small organ. They have a strong aversion to their teachers having charge of more than two pupils, and in many instances they prefer the whole attention of the teacher to one scholar. Here lies the consequent difficulty of supplying a sufficient number of regular teachers from the usual congregation of any church. Most of the teachers are the same who are engaged in the regular Sabbath-school of the church, and it requires a good supply of missionary spirit to labor thus."

The fifth Conference of Congregational churches in New York and adjoining cities was held in Brooklyn April 13. Thirty-three churches were represented. The first subject of discussion was, "How shall new churches be founded and aided in this Metropolitan district?" Dr. H. M. Storrs named as effective means the sending out of the right kind of men as missionaries; mission work carried on by individual churches; colonization, and union of all the churches of the city to help needy churches and start new ones. The Rev. Henry Ward Beecher dwelt upon the social life as an essential element of the strength of Congregational churches. The evening session was devoted to the consideration of woman's work in the churches. There are now fourteen Congregational churches in Brooklyn. There have been seven more, which have died.

The Congregationalist expresses a confident assurance that the Congregational house in Boston "is to be built," and asks for friendly suggestions as to the plan of the building, that it may meet the various objects in view.

There are now three Baptist missionaries in Italy.—Mr. Watt and Dr. Coate, in Rome, and Mr. Clarke, in La Spezia. Mr. Clarke writes that he has commenced a day-school in La Spezia, and that the village station commenced near the city is progressing very nicely. The mission is not sustained by any committee, but is dependent upon support from individual contributions, which have thus far not been wanting.

The mission among the freedmen in the Southwest, having headquarters at Cairo, increases in interest and importance every year. Churches multiply; the scholars in the schools increase, and make rapid progress in their studies; the influence of the missionaries becomes more and more extensive, and decidedly good. There is only one serious drawback—lack of funds. The collections for this work during a year or more have been very meagre, and, as a consequence, the teachers and missionaries have not been paid, and the burdens of poverty and actual want have been added to their severe labors. Unless funds are supplied, these devoted laborers will be forced to leave the field, and that very soon.

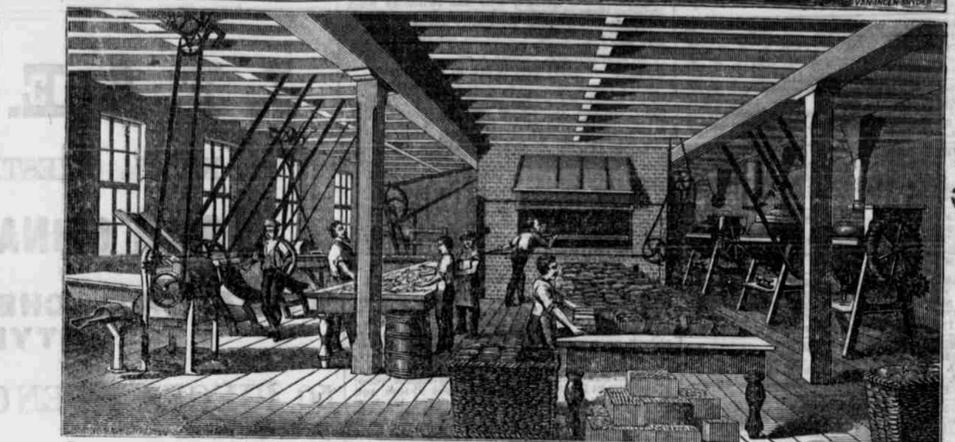
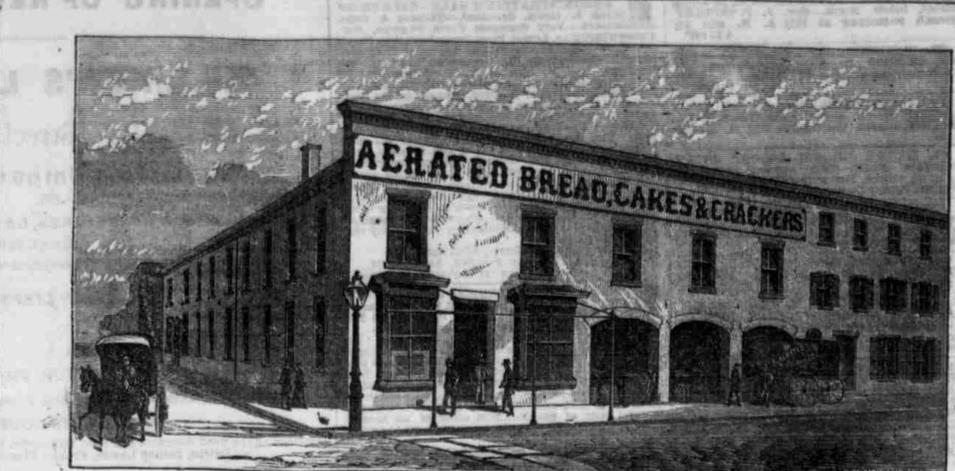
The new Baptist church in Rome is not only for Italians, but is composed of Italians, and is in the heart of the city.

A part of Metropolitan Presbyterian Church in Washington was opened for public service on April 24, under the direction of Rev. John Chester, who has been identified with the work from the beginning, in 1864, when he began it as a mission work.

It is remarked that the action of the Reformed Presbyterian Synod of 1868, in excluding Mr. George H. Stuart from the fellowship of the Church, has resulted in almost disintegrating this branch of the Church. Of the forty-seven ministers then on the roll, only twenty are now recognized by the synod, and of these only fifteen are pastors.

The Presbytery of San Francisco, at its late meeting, was called on to dismiss two of its members, Dr. Henry M. Souder and Rev. S. H. Willey. The Occident says:—"Both go to Congregational churches, showing that our brethren of that denomination are rather orthodox and possess commendable taste. The orthodoxy of Dr. Souder from the coast called forth much sympathy and a hearty acknowledgment of his valuable services among us."

United Brethren.—The Religious Telescope refers to an impression that the denomination called "United Brethren in Christ," in this country, are a split from the Methodists. It says:—"We never were a part of the Methodist Church, though the ministers and people of the two denominations heartily co-operated, but as distinct organizations, in the days of Oberbein and Asbury, who were intimate personal friends."



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